

### Viśvedevāḥ

**VI.56.1** O bounties of nature, let not the snake kill us, along with our offsprings and with our men. May it not open its closed mouth, may it not close its mouth when opened. Our homage be to the enlightened men (i.e., the physicians).

**VI.56.2** Our homage be to the asita or black (snake); homage to the tiraścīrāji or to the cross-lined; homage to the brown (babhru) constrictor; homage be to the svaja or self-born, and to the devajana or enlightened ones.

**VI.56.3** I beat your tooth with tooth together; your jaw with jaw together; your tongue with tongue together; and your mouth, O snake, with mouth together.

### Rudraḥ

**VI.57.1** This (water) indeed is a remedy. This is the Rudra's (terrible lord's) remedy, with which he calls off the one-shafted arrow with a hundred tips.

**VI.57.2** Bathe the parts all around with water. Bathe the inner parts with water. The water is a powerful remedy. May you make us happy with it, so that we may live.

### Bheṣajam : Remedy

**VI.57.3** May ours be the weal and the happiness. And may we not suffer from any disease. May the foreign matter (causing disease) calm down. May all the things be remedy to us; may everything be remedy to us.

## As in the Verses

**VI.58.1** May the bounteous resplendent Lord make me glorious; glorious both the heaven and earth. May the impeller Lord make me glorious. May I become the pleasing donor of gifts.

**VI.58.2** Just as the resplendent one is glorious on the terrestrial and celestial firmaments; as the waters (have become famous among the remedies), are glorious in the plants; so among all the enlightened ones and among all men, may we become glorious.

**VI.58.3** The resplendent Lord is glorious; glorious is the adorable one, the blissful one is glorious. May I become the most glorious with the glory of all the beings.

## Arundhati etc.

**VI.59.1** O unobstructing herb (Arundhati, sahadēvī or silāci), may you grant comfort first of all to our bullocks (anadvān) and milch-cows (dhenu) and also to non-milch quadrupeds less than five years old (vayase).

**VI.59.2** May the unobstructing herb sahadēvi grant comfort. May it make our cow-stall rich in milk and our men free from consumption.

**VI.59.3** I praise the life-giving (herb), having all sorts of forms and bringing good fortune. May it turn the missile hurled by the terrible punisher (rudra) away far from our cattle.

**Aryaman**

**VI.60.1** Here comes in front the match-maker (aryaman) having white hair, seeking a husband for this maiden and also a wife for wifeless man.

**VI.60.2** O match-maker, this maiden has got tired going to wedding-gatherings of other girls. Now, O dear match-maker, let other girls come to the wedding ceremony of this maiden.

**VI.60.3** The sustainer Lord (dhātā) upholds the earth, the sustainer Lord upholds the sky and also the sun. May the sustainer Lord grant to this maid, a husband such as she desires (according to her wish).

**Rudrah**

**VI.61.1** May the waters, full of sweetness, flow for me; may the sun bring pleasant light to illumine (to enlighten) me; may all the enlightened ones, (born of) practising austerities, and also the divine impeller Lord, grant me what is desirable for me.

**VI.61.2** I have set the earth and the sky apart. I have created seven seasons together. What is untrue, I speak truly. I have brought the divine speech to people all around.

**VI.61.3** I have created the earth, as well as, the sky. I have created the seasons and the rivers seven. What is untrue, I speak truly. I take pleasure in the friendship of the Lord adorable (Agni) and blissful (Soma).

**Vaiśvānara etc. (Cosmic man)**

**VI.62.1** May the fire, benefactor of all men, purify us with his rays; may the wind quickened with clouds (purify us) with breath. May the heaven and earth, rich in water, righteous and engaged in selfless actions, purify us.

**VI.62.2** Start, O men, reciting the speech of praises of Vaiśvānara (the benefactor of all men); the body of that speech are these wide-backed regions. Reciting that speech at our happy gatherings, may we become the masters of riches.

**VI.62.3** Start, O men, reciting the speech of praises of Vaiśvānara (the benefactor of all men) for splendour, becoming cleansed, pure and purifying. Here enjoying the happy gathering with good food, may we see the rising (uccarantam) sun for long.

**Nir-ṛtiḥ - Perdition**

**VI.63.1** What collar the divine perdition (distress, Nir-ṛti) has fastened round your neck and which can not be loosened, that I unfasten for your long life, lustre and strength (as if) born anew, eat the food that does no harm.

**Yamah**

**VI.63.2** Obeissance be to you, O perdition (distress) of sharpened fury. May you loosen the binding iron-fetters. The controller (death) verily gives them to you, O men, now give them back to me. Our homage be to that controller, the death.

**Mṛtyuḥ - Death**

**VI.63.3** When you bind a man to the iron-peg, then in this world, he stays surrounded with deaths, which are thousands. (O distress divine), may you, in accord with the controller and the elders, raise this man to the highest sorrowless world.

**Agniḥ**

**VI.63.4** O vigorous fire-divine, you are the masters. You unite all with each other. You are kindled at the place of sacrifice (recitation). May you bring riches to us. (Also Ṛg. X.191.1)

**Sām - manasyam : Complete Understanding**

**VI.64.1** Know each other. Be united together. Understand the thoughts of each other among yourselves, just as the enlightened ones of olden times waited for their shares with complete understanding.(Cf. Ṛg. X.191.2)

**VI.64.2** Let your consultations be common, your assemblies common, your duties common and thoughts of all of you be common and concurrent. I offer to you oblations (supplies) jointly. Strive for a common objective (purpose). (Cf. Ṛg. X.191.3)

**VI.64.3** Let your determination be one and the same (common). Let your hearts be in harmony with each other. Let your minds be one and united, so that all goes well with you. (Cf. Ṛg. X.191.4)

### Parāśarahi Indrah

**VI.65.1** Let your fury relax, let your stretched (bows) relax; let your two arms, in unison with mind, relax. May you, O destroyer, shake their strength away. Then may you grant riches to us.

**VI.65.2** O enlightened ones, the disarming weapon, which you hurl on armless enemies, with that, I hew the arms of foes, by this offering.

**VI.65.3** First of all, the resplendent Lord disarms the evil-doers. May my warriors win with the help of ever-unwavering adorable Lord.

### Indrah

**VI.66.1** May the enemy assailing us be disarmed; also those, who with armies come to fight against us. O resplendent one, strike them with (your) mighty weapon. May their plunderer (chief) run short through (with arrows).

**VI.66.2** O enemies, who rush on stringing (your bows), stretching and hurling, lay down your arms. The resplendent one has over-shot you today.

**VI.66.3** May the enemies be disarmed. We make their limbs languid. Then, O resplendent one, let us divide their hundred-fold riches among ourselves.

**Indraḥ**

- VI.67.1** Let the resplendent one and the nourisher move along all the paths. Let those hosts of enemies be confounded and flee far away today.
- VI.67.2** May you, O enemies, move about bewildered like snakes with severed heads. Of you, confounded by the adorable one (the army chief), let the resplendent one (the king) slay each and every prominent chief.
- VI.67.3** With your might, put deer's hide on them (the enemies). Create terror among them all around. Let the enemy flee away; let his cows come here to us.

**Savitṛ and others : As in the verses**

- VI.68.1** This sun (Savitā) has come with the razor. O wind, come with warm water. May the ādityas (suns of twelve months), the rudras (vital breaths), and the vasus (dwelling regions) moisten the hair with one mind. Shave the hair of the blissful king with utmost care.
- VI.68.2** Let the indivisible earth shave the beard. Let the waters moisten him with lustre. May the Lord of creatures treat scratches with medicines, so that this king may have a long life with good vision.
- VI.68.3** With which razor the knowledgeable sun shaved the blissful king and the venerable king, O learned priests, with the same razor shave the hair and beard of this man. May he be rich in cows, horses and progeny (children).

**Brhaspatiḥ : Pair of Aśvins**

- VI.69.1** What glory is there in the hill, in valleys, in gold, and in cows, what sweetness is there in the strong drink being poured out, and in the sweet drink, may that come unto me.
- VI.69.2** O twin healers, lords of weal, may you anoint me with delicious bee-honey, so that I may utter glorious words to men.
- VI.69.3** What lustre, glory and the essence of sacrifice is there, may the Lord of creatures establish that in me firmly, as light is in the sky.

**Aghnyā : Inviolable Cow**

- VI.70.1** As meat is attached with wine; as dice are attached with a gambling place; as the mind of a passionate man is attached to a woman; so O inviolable one (cow), let your mind be attached to your calf (vatsa).
- VI.70.2** As a male elephant passes his foot against the foot of a cow-elephant; as the mind of a passionate man is attached to a woman; so, O inviolable one, let your mind be attached to your calf.
- VI.70.3** As the felly is attached to the rim, as the rain is attached to the spokes; as the spokes are attached to the nave, as the mind of a passionate man is attached to a woman; so, O inviolable one, let you mind be attached to your calf.



**Agniḥ**

**VI.71.1** The food of various types, which I often eat, and the gold, horse, or cow, goat and sheep, whatever I have taken, may the adorable Lord, the offerer, make all that properly obtained.

**VI.71.2** Whatever given or not given, gifted by the elders and approved by men, has come into my possession, and with which my heart is highly excited, may the Lord, the offerer, make all that properly obtained.

**Viśvedevāḥ**

**VI.71.3** O enlightened ones, what food I eat falsely, and whatever I accumulate, whether giving or not giving in charities, with the greatness of the mighty Vaisvānara (benefactor of all), may that sweet food be propitious to me.

**Śepaḥ - Arkaḥ (herb)**

**VI.72.1** As a black snake (cobra) expands himself at will, making various forms by the tricks of the snake-charmer (asura), even so may this arka herb make your male organ corresponding to the female organ by its strength.

**VI.72.2** Just as the male organ of tājāḍara (an animal) becomes enlarged due to wind, so may your male organ become as large as that of the wild ass (parasvān).

**VI.72.3** As large is the male organ of the wild ass, of the elephant, of the ass and as large as that of a hot horse, so large may your male organ become, fitting well the female organ.

**Varuṇa and others**

**VI.73.1** May the venerable Lord come here; here the blissful Lord and the adorable Lord. May the Lord supreme come here with riches (vasus) O kinsmen, come all of you together, one-minded to the glory of this formidable and wise (leader).

**VI.73.2** The vehemence, which your hearts have harboured, and the determination, which has entered your minds, I annul with purified butter and provisions (offerings); O kinsmen, in me let your affection rest.

**VI.73.3** Do stay here. Do not go away from us. May the nourisher Lord make your way, which leads away from us, unfit for travel. May the master of house-hold recall you again and again. O kinsmen, in me let your affection rest.

**Brahmaṇaspatih etc.**

**VI.74.1** Let your bodies meet (unite) together, your minds and your actions (vows) be together. May this Lord of knowledge and the Lord of good fortune make you united.

**VI.74.2** Let there be a common understanding of your minds and common understanding of your hearts. And then, what is weariness of your good fortune, with that I make you understand each other.

**VI.74.3** Just as formidable and irrepressible ādityas (suns of twelve months) became united with the vasus (bestowers of wealth), so O irrepressible three-named Lord (fire), may you make these people here of one mind.

**Indraḥ**

**VI.75.1** I throw that man out of house, the enemy, who assails us with a horde. May the resplendent army-chief put him to rout by stopping his supplies (haviṣā).

**VI.75.2** May the resplendent army-chief, slayer of the evil, drive him away to the remotest distance, from where he may not return ever in years to come.

**VI.75.3** Let him go beyond three remotest places; let him go beyond five races of mankind. Let him go beyond three shining lights, wherefrom he shall never come back, ever in years to come, as long as the sun is in the sky.

**Sāntapana - Agniḥ**

**VI.76.1** Those who sit around him and who pile up fuel to see him - may the fire-divine blazing with flames, rise up from their heart.

**VI.76.2** For a long life, I move up to the abode of the burning (heating) fire-divine, from whose mouth the wise sage sees the smoke rising up.

**VI.76.3** Whoever knows the fuel of this (fire-divine) piled up by a heroic prince - he never seats his foot on a dangerous spot that may lead to death.

**VI.76.4** Those, who surround him, are unable to kill him; he does not go down before the lurking foes - he the heroic prince, who invokes the name of the fire-divine (adorable Lord) for the length of life.

### Jātavedāḥ

**VI.77.1** The sky stands firm (asthād); the earth stands firm; all this living world stands firm. The mountains stand firm in their proper place. I have made the swift-moving senses stand still in their stall.

**VI.77.2** Who controls the ascending up, who controls the descent (descending) downwards, who controls coming and going back - Him, the protector of earth, I invoke.

**VI.77.3** O knower of all, may you turn back. May there be a hundred of your coming and a thousand of your going back. With them, may you restore us to prosperity again.

**Candramāḥ**

**VI.78.1** With that sumptuous sacrificial offering, may this man thrive again. May he enrich with happiness the bride, whom they have brought for him.

**VI.78.2** May he prosper with milk; may he prosper with princely power. May both these be exhaustless in riches with thousands of splendours.

**Tvaṣṭṛ**

**VI.78.3** The universal architect has made the wife; the universal architect has created you to be her husband. May the universal architect bless you both with a long life, with a thousand lives.

**Saṁsphānam**

**VI.79.1** May this lord of clouds, grower of food-grains, protect well the unmeasurable wealth in our homes.

**VI.79.2** O lord of clouds, may you maintain vigour (food-grains) in our homes. May the nourishment come to us and also the wealth.

**VI.79.3** O Lord, grower of food-grains, you are master of a thousand nourishments. May you grant those to us. May you keep those with us. May we become sharers of that wealth of yours.

**Candramāh : Moon**

**VI.80.1** He flies through the midspace watching over all the beings. What greatness (mahas) of (the) heavenly hound is there, with that oblation we adore you.

**VI.80.2** The three kālakāñjas (time-indicators), that stay in the sky like the bounties of Nature, all of them we invoke for protection and secure this man from harm.

**VI.80.3** In waters is your birth, in the sky is your abode; in the ocean and on the earth is your majesty. What greatness or mahimā (mahas) of (the) your heavenly hound is there, with that oblation we adore you.

**Ādityah : the son of Aditi**

**VI.81.1** You are the controller. You keep both the hands under control. You drive injurious germs away. This bangle (parihasta) has been the receiver (bringer; harbinger) of progeny and wealth. (Parihasta= an ornament for wrist)

**VI.81.2** O bangle, keep the womb in proper condition for holding the embryo. O wife, may you conceive a desired son and bring him forth in due course.

**VI.81.3** The bangle, which was worn by aditi (the earth) with the desire of having a son - the universal architect has put the same on this woman, so that she may bear a son

**Indraḥ**

**VI.82.1** I call out the name of the resplendent one, the slayer of nescience, the lord of wealth, and performer of a hundred selfless deeds (śatakratu) - who is arriving, has come and is approaching near. I like him.

**VI.82.2** The Lord of good fortune has spoken to me; bring a wife by the same path, by which the twins divine have brought the maiden of marriageable age, the daughter of the impeller (house-holder).

**VI.82.3** O resplendent Lord, with your great golden hook, which is bestower of wealth, may you bestow a wife on me, who seek a wife, O master of good action (śacīpati).

**Sūrya etc. (the Sun)**

**VI.83.1** O malignant tumour (eruptious) (apacit), may you fly away like an eagle from its nest. May the sun provide a remedy and the moon dislodge you.

**VI.83.2** One is spotted; one is white; one is black; and two are reddish. I have pronounced the names of all of you. May you go away, without injuring our heroes.

**VI.83.3** The malignant tumour, rooted in the veins, will fly away without producing another. The sceptic one will fly away and that morbid one will also vanish.

**VI.83.4** O disease, may you flee away, heartily enjoying the oblation offered to you, which I heartily offer. Svāhā.

### **Nir-ṛti (Perdition)**

**VI.84.1** O you, in whose horrible mouth I sacrifice my happiness for the release of these bound ones - people consider you to be the earth but I know you thoroughly to be the distress (perdition) (Nir-ṛti).

**VI.84.2** O (distress) present everywhere, may you accept our oblations. This is your share, which is within us. May you release these as well as those from the (bonds of) sin.

**VI.84.3** O distress (perdition), not obstructing us, do loosen the iron-fetters (aṅkuśa), that bind us fast. The controller (death) verily gives, O man, back to me. Our homage be to that controller, the death. (Also Rg. VI.63.2)

**VI.84.4** May you bind a man to the iron-peg, then in this world, he stays surrounded with deaths, which are thousands, (O distress divine); may you, in accord with the controller and the elders, raise this man to the highest sorrowless worlds. (Also see Av. VI.63.3)



**Vanaspatiḥ : A herb**

**VI.85.1** This divine fast-tree Varana (Varuṇa; *Creataeva roxburghii*) is a preventive remedy. May the enlightened ones cure the consumption that has entered this man.

**VI.85.2** By the command of the replendent Lord, of the friendly Lord, of the venerable Lord, and with the speech of all the enlightend ones, we ward off your wasting disease.

**VI.85.3** Just as the coverer (vṛtra) stopped and stilled these waters, nourisher of all, so with the fire, the benefactor of all men, I ward off your wasting disease.

**Eka - vṛṣaḥ**

**VI.86.1** This man is the power (vṛṣā) of the resplendent Lord, the power of the heaven, the power of the earth, the power of all the beings. May you be the one and only powerful lord.

**VI.86.2** The ocean is the lord of the streams, the fire has the sway over land; the moon is lord of the stars. May you be the one and only powerful lord.

**VI.86.3** You are the sovereign of the life-enjoyers and apex of men; you are the part-sharer of the enlightened ones. May you be the one and only powerful lord.

**Dhruvah**

**VI.87.1** O king, I have brought you here. Now you have entered inside. May you remain here firm and unremovable. May all the subjects be like you. May Your kingship never fail. (Also Yv. XII.11)

**VI.87.2** Remain ever here. Do not be removed. Stay here steadfast just like the resplendent Lord and sustain here the kingdom.

**VI.87.3** The resplendent Lord sustains him steady with unfailing offerings (supplies). May the blissful Lord and the Lord supreme bless and favour him.

**Dhruvaḥ : Firm**

**VI.88.1** The sky is firm (dhruva); the earth is firm; and all this living world is firm. These mountains are firm and firm is this king of the people.

**VI.88.2** May the sovereign venerable Lord be firm for you and the victorious (devaḥ) Lord supreme (Bṛhaspati) for you be firm. May the resplendent Lord and the adorable Lord keep your kingdom firm.

**VI.88.3** Firm and unshaken slay your enemies. Put them down who behave like enemies. May all the regions be like-minded and accordant to you. May the war-council (assembly) enable you to remain firmly here.

**As in the verses**

**VI.89.1** This is the invigorating head of the winner of love, which Soma, the medicinal herb, has bestowed with the vigour born out of it, we incite desire in your heart.

**VI.89.2** We incite your heart, we incite your mind. May your mind follow me straight, as smoke follows the wind.

**VI.89.3** May the Lord friendly and venerable give you to me; may the divine speech may give you to me. May the middle and both the ends of the earth unite you with me.

**Rudrah**

**VI.90.1** The arrow, which the terrible punisher has shot at your limbs and at your heart, that we now draw backward from you.

**VI.90.2** The hundreds arteries, that lie within your limbs, from all of them we draw the poison out.

**VI.90.3** O terrible punisher, homage be to you when shooting; homage be to the arrow aimed at; homage be to the arrow leaving the bow-string; homage be to the arrow hitting (the target).

### Eradication of Yakṣma or disease

**VI.91.1** This barley, they have treated with a mixture of eight remedies (aṣṭā yogaiḥ), with a mixture of six remedies (ṣaḍayogebhiḥ). With this, I expel the disease from your body downwards.

**VI.91.2** The wind blows downwards; downwards shines the sun; downwards the cow is milked; may your disease be expelled downwards.

#### Āpaḥ : Waters

**VI.91.3** The waters certainly have the remedial properties; the waters are dispeller of disease. The waters cure all maladies; may they be the remedy for you.

#### Vājin (steed)

**VI.92.1** O vājin, the steed, may you be as swift as wind, after having been harnessed (yuj), please go in Indra's impulse (prasava), with quickness of the mind. May the maruts (cloud-bearing winds) harness you. May the Supreme Architect, Tvaṣṭṛ, provide speed to your feet. (Also Yv. IX.8)

**VI.92.2** O courser, speed has been put in your feet in secrecy, comparable to the speed of a hawk or of the wind. May you become strong with the strength; may your entire race be strong; may you rescue us during our struggles and strifes. (Also Yv. IX.9)

**VI.92.3** O speedy courser, may your body, carrying the body (of the rider), being wealth for us and comfort for you. May the great simple-hearted Lord, make His light shine for the sustenance (of the world), like the light of the sky. (Also Rg. X.56.1)

**Yama and Others (see verses)**

**VI.93.1** The controller, the death, the slayer of sinners, the tormentor, the tawny-coloured, the tearer, the shooter, the blue-crested, and all the enlightened people, having risen up with invading army - may all of them leave our heroes unscathed.

**VI.93.2** To the tearer and the shooter, and to their great promising (bhava) king, worthy of homage. I pay my homage to them all with thought, with offerings and with purified butter. May they turn the poisonous sinners (agha-viṣā) away from us.

**VI.93.3** All the enlightened ones, brave soldiers knowing all, the Lord adorable and venerable, and the venerable Lord skilled in purifying, may they protect us from poisonous sinners and from murder (vadhā). May we be blessed with favour of the wind and the cloud.

**Sarasvatī**

**VI.94.1** We mould together your minds, together your courses and designs. So far you have been of conflicting courses (vivratā), we make you bend them in harmony.

**VI.94.2** I hold your minds with mine; come after my intent; I put your heats in my control. Please come behind me following my foot-prints, the bracks of my movement.

**VI.94.3** Heaven and earth have worked in (otau) for me. The divine Sarasvatī has worked in for me. Both Indra and Agni pervade through and through in me. O goddess of enlightenment, may we attain all success here. (Also cf. Av. V.23.1).

**Vanaspati : Kuṣṭha herb**

**VI.95.1** The Aśvattha, the seat of gods in the third heaven from here (devasadana, tṛtīya), there the gods gain a victory over Kuṣṭha or leprosy; the victory is a sight of immortality. (Also see Av. V.4.3)

**VI.95.2** A golden ship (hiraṇya mayī), of golden tackle (hiraṇya - bandhanā) roamed about in sky. There gods achieved victory on the Kuṣṭha (leprosy) - a flower of immortality (amṛtasya puṣpam)

**VI.95.3** You are the womb of herbs, O kuṣṭha, a child of the snowy mountains, the youngest of all existence. May you be gracious enough to make this man free from disease for me. (cf.Av. V.25.7)

**Vanaspatiḥ (herb)**

**VI.96.1** The herbs which are numerous are of a hundred appearances and among whom the Chief is Soma. May those, impelled (prescribed) by the Lord supreme, free us from the malady.

**VI.96.2** May those (herbs) free me from the malady caused by angry words, and also from what is caused by maladjustment of water (varuṇyāt); then from the fetters of the controller (death) and also from all the sins committed against the bounties of Nature.

**Soma**

**VI.96.3** Whether awake or asleep, whatever defect we have acquired through vision, mind or speech, may the blissful Lord (Soma plant) purify that with His power of sustenance.

**Devāḥ**

**VI.97.1** The sacrifice is the conqueror; the adorable king is the conqueror; the Soma (the blissful herb) is the conqueror; the resplendent army Chief is the conqueror. We, the invokers of the adorable Lord, offer this oblation, so that I may conquer all the invading hordes.

**Mitra - Varuṇa Pair**

**VI.97.2** O Lord friendly and venerable. O wise, may there be sustenance for us. May you pour on this man princely power with sweetness and with progeny. Drive the distress (perdition) far and far away. May you also free us from the sin (that we might have ever) committed.

**Devāḥ**

**VI.97.3** Raise a shout of joy, O friends, following this mighty hero. Mobilize yourselves behind this resplendent one, the conqueror of villages, the conqueror of cows, wielder of the adamantine weapon, victorious and the destroyer of enemy's force by his vehemence.

**Indraḥ**

**VI.98.1** The resplendent one wins; he is never defeated; he shines as the overlord among kings. May you, O destroyer of enemy, be worthy of praise, homage, approach, and reverence here.

**VI.98.2** O resplendent king, may you become the glorious overlord of kings; may you become winner of people. May you rule over these godly people. May your princely power be long-lasting and never decaying.

**VI.98.3** Of the eastern region, O resplendent one, you are the king; and of the northern region, O slayer of nescience, you are the destroyer of enemies. You have conquered all as far as the rivers go (in the west). Worthy of offerings and full of vigour, may you come from the southern region.

### Indraḥ

**VI.99.1** O resplendent Lord, due to your greatness, even before distress I call upon you; I call upon you, the formidable, the correcter, the one having many names and born alone.

**VI.99.2** If murderous weapon of the army is raised up desirous of killing us today, then we encompass ourselves with the two arms of the resplendent Lord.

### Indraḥ : Somah : Savitr

**VI.99.3** We encompass ourselves with the two arms of the resplendent Lord, the saviour. May He save us. O impeller Lord, O blissful King, may you make me good-hearted for my well-being.

### Vanaspatih

**VI.100.1** The bounties of Nature have given; the sun has given; the sky has given; the earth has given; and the three ladies, Idā, Bhartī, and Sarasvatī in full accord have given this antidote to poison.



**VI.100.2** O white ants (upajīkā), what water the bounties of Nature provide for you in the desert, with that, may you counter-act this poison.

**VI.100.3** You are the daughter of life-savers (asura) and sister of the enlightened ones. You have sprung from sky and earth; as such, may you make the poison powerless.

### **Brahmaṇaspati**

**VI.101.1** Behave like a strong bull. Breathe in vitality. Grow and spread, so that your male organ be developed to the full. With that go to the woman confidently.

**VI.101.2** With which they give new vigour to a lean and thin person, and with which they make a sick person strong and stout, with that, (treatment) O Lord of knowledge, may you make his male organ taut as a bow.

**VI.101.3** I make your penis (member) taut like a bow-string on a bow; mount, as it were a stag, a doe, unrelaxingly always. (Also Av. IV.4.7)

**Aśvin - Pair**

**VI.102.1** O twins divine (aśvinau), just as this draught-horse comes to and moves along (with his mate), so (O maiden) may your mind come towards me and move along with me.

**VI.102.2** I draw your mind towards me (O maiden), just as a king-horse draws a riding mare to him. May your mind whirl around me like straw broken by the whirlwind.

**VI.102.3** With the hands Bhaga (good luck), I anoint your limbs with the ointment of antimony (āñjana), sugar-cane (madugha), kuṣṭha and spikenard (nalada or nard), a quick means of winning love.

**Brhaspati etc.**

**VI.103.1** May the Lord supreme bind you; may the impeller Lord bind you. May the friendly Lord and the Lord of justice bind; may the Lord of wealth and glory (bhaga) and the twins divine bind you fast.

**VI.103.2** I hereby bind the highest, the lowest and the middle-ones. The resplendent army chief has surrounded them; O adorable king, may you now fetter them.

**VI.103.3** They who come to battle raising banners in their battalions - them the resplendent army-chief has surrounded; O adorable king, may you now fetter them.

**Indrāṇī : Soma : Indra**

**VI.104.1** With fetters and ropes we bind up our foes. In-breaths and out-breaths of them, I cut off their lives with life.

**VI.104.2** I have made this fetter, sharpened by the resplendent army-chief, with much zeal. O adorable king, may you fetter our enemies, who are here.

**VI.104.3** May the resplendent army-chief and the adorable king allied and the shining blissful Lord fetter them. May the resplendent army chief make fetters for our enemies.

**Kāśā : Cough**

**VI.105.1** As the mind flies fast far away by the objects of thought, so, O cough, may you run away following the destination (flight) of mind.

**VI.105.2** Just as a well-sharpened arrow flies fast far away, so, O cough, may you run away to the lowest end of the earth.

**VI.105.3** Just as the rays of the sun fly fast far away, so O cough (kāśā), may run away to the depths of the ocean.